



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the matchless music of the lines as they change in rhythm to accord with the sense, the tone color, as musicians call it, of vowels and consonants, the recurrence of similes, and all the other qualities that this poem shares with the deathless masterpieces of literature?

'But', you protest, 'you are asking the Colleges to accept for entrance what the Secondary Schools choose to grant, and not what the Colleges consider necessary'. No, we are quite ready to submit our product to a searching inspection; we feel that this is necessary. But we do ask the Colleges to confer with us on the essentials of our High School course, giving us more latitude to teach the humanities.

It is only in the third and the fourth years that we really have a chance to do this; for our First and Second Year classes are half filled with children who get only a minimum of benefit from the course, while those capable of better work are bored. Remove the College requirements for Latin and you almost remove our Third and Fourth Year classes. Handicapped as we are, we cannot make the work so attractive in the first and second years that pupils will want to go on. Latin is difficult to learn, yet the exactions are just as difficult now for our four year course as they were twenty-five years ago, when only the children of the well-to-do entered the High School. Yet now our High School population reaches much further down into the ranks of the people and we are gathering into every class any child who wants to elect that subject regardless of whether his mental ability justifies his pursuing any such course. The worst of these misfits fail and drop out during the first or the second year; but many of them persist to the end of the second year, winning their points for graduation but slowing the gait of the class materially. There is no doubt that they do gain some advantage from having studied Latin for two years; but, meanwhile, the children of real intelligence mark time and do not gain the skill and the speed of which they are capable.

In looking over the Comprehensive Examination of last spring, I could only reflect with sorrow how long it had been since I had had a class for which the Second Year sight translation and prose would have been at all possible. Yet several of these later classes have at the end of their fourth year been reasonably ready to stand the College entrance test. But the struggle to get them to that point becomes each year more difficult. The solution of this trouble is, of course, to know just what measure of intellectual ability is required to do College preparatory Latin and to put the fortunate pupils who possess it in a class by themselves, while the others, also in their own class, gain what advantage their poor wits are capable of receiving without shackling the brains of their luckier brothers. But is not this solution so remote that we must not wait till School boards and superintendents can persuade themselves to it, but hasten to apply what remedy we can at once?

In the other subjects offered in the High School there has undoubtedly been a slackening of the entire course

to meet the altered human material with which we deal. What else does the introduction of an extra half-year of algebra mean? And is it only a symptom of old age that the older teachers universally lament the classes of twenty and twenty-five years ago? But it is precisely a slackening that I hope we may avoid in our Latin course. A boy who understands what Caesar is driving at will translate better; a girl who sympathizes with Cicero's difficulties will discover a wider vocabulary to represent his emotions. Release us from the burden of grammar for grammar's sake and let us out into a wider field. Make our sight translations real tests of translation and not largely vocabulary tests. Make our prose composition tests as long as you please, but let them test knowledge of constructions that need to be learned thoroughly in order to be translated quickly and idiomatically when found in the Latin text. And then give us some questions that will show what real grasp of the story as a whole the pupil has acquired, what comprehension of style, what appreciation of the music of language, what knowledge of the heart of Vergil and his relation to his age and to Augustus, as mirrored in the Aeneid.

We have not time to breathe in our Latin course, yet I suppose we are a fairly usual Public High School, with perhaps no more handicaps than any other Public High School. But, as things are tending now, it will not be long before we shall have to admit that we cannot compass in four years what the Colleges demand, and, if our students want to present Latin for entrance points, they will have to take lessons outside. Yet there seems to be no such tendency in the modern languages or in English or in science. Are not the Colleges being rather unduly severe in their requirements in Latin? If a stern barrier is necessary to stop all but the ablest, are not we classicists in error if we allow Latin to be the material out of which that barrier is built? We believe in Latin as contributing materially to the enjoyment of literature, to the comprehension of modern life, and to the ability to analyze and combine ideas in thinking out any abstract problem; are we willing, then, to have it made a bugbear to the brightest of the coming generation, or to have them think of it as a subject not connected with literature or life or reason in any form?

CENTRAL HIGH SCHOOL,  
Washington, D. C.

MILDRED DEAN.

---

## REVIEW

The Master of the Offices in the Later Roman and Byzantine Empires. By Arthur E. R. Boak. New York: The Macmillan Co. (1919). University of Michigan Studies, Humanistic Series, Volume XIV. Aspects of Roman Law and Administration. Part I. The Master of the Offices. Pp. x + 160. Paper covers. \$1.00 net.

This handsomely printed publication is the "special study" promised by the author in Harvard Studies in

Classical Philology 26 (1915), 73, in explaining the omission of the *magister officiorum* from his elaborate dissertation upon The Roman *Magistri* in the Civil and Military Service of the Empire. Like the former monograph this has been well planned and thoroughly carried out. The special literature, like the Notitia, the Constitutiones, the De Caerimoniis, the De Magistratibus, inscriptions, etc., has been carefully excerpted, but one might suppose that, in the general literature of the Empire, especially Christian history and biography, which is but seldom utilised, something of value and occasionally perhaps of more human interest might have been gleaned.

To the handling of the theme proper is prefixed a brief discussion of the Roman *magistri* in general from the earliest times, to which part of the work Appendix A, references to the title *magister* in inscriptions, belongs. One has the feeling that the author collected material on the designation *magister*, intending to write a history of the mastership, but finding that the title was too vague and elastic (for one might well hesitate to write a study of functionaries in general, social, educational, military, civil, etc.), he abandoned the attempt, but very properly preserved the material for those who might have occasion to employ certain portions of it in special studies. Apropos of this material, however, I miss all reference to Isidore (e.g. on the dictator as *magister populi*), Servius (*magister equitum*), Ps.-Acro (e.g. *magistros bestiarum*, a term which, if I mistake not, Dr. Boak does not list), the Latin scholiasts in general, the grammarians, and many Christian writers, from whom perhaps something worth while might have been secured. I mention this, not as ungrateful for the extensive material collected, but merely to indicate to those who may wish to pursue the subject further that not every scrap of evidence has been collected yet, as one might perhaps have carelessly inferred from the introductory sentence. In particular no attempt has been made to collect all references to the title *magister equitum*, and the discussion of this designation and that of *magister populi* (dictator) in the text above, is hardly adequate for two such ancient and important positions in the state.

The study proper is an attempt to treat the entire history of the Mastership in the spirit of Seeck and Bury, one of whom had explained its origin, the other set forth its full development in the ninth century. Chapter III takes up the history of the office, Chapter IV its competence, Chapter V its titles, honors, and privileges, all very clearly and conscientiously set forth, even to such details as, "In admitting the senate and the ex-Prefect to their places the Emperor gave the signal to the Praepositus, who nodded to the Master, who in turn signalled to the Master of Ceremonies, . . . who summoned the dignitaries" (page 100). Such details, if not very valuable directly and in themselves, are nevertheless notable for the oblique light which they cast on Byzantinism, serving to characterize the institution and the office, and to leave a more vivid

impression of the spirit which informed all the functions and variations of the mastership, than much of what is conventionally regarded as more serious historical data.

Of course these chapters are difficult to summarize; suffice it to say that the conclusions are not revolutionary, and new interpretations are restricted to minor points, as was of course inevitable in a study which does not pretend to be other than the filling in of a large-scale outline.

There follows a useful bibliography of "ancient authors cited, and of modern works most frequently referred to", where, in passing, it might be noted that the entries for Theophylactus Simocatta (for whom in any event the edition by de Boor, 1887, should have been used) and Zonaras have been run together at some time in the course of publication, with rather surprising results, while some of the modern works listed have been referred to, so far as I observed, only once, so that a few others, mentioned at least as often as that, would have made the list complete, and so even more helpful. Appendix A, which follows, has been spoken of above. Appendix B, a list of the Masters during the two periods, i.e. active and honorary, would seem to be fairly complete, but in view of the absence of other than what we might call the technical and official ancient literature in the field of administration, may not be entirely so.

The whole is a work of learning, critical ability, industry, and admirable powers of exposition. Historians and philologists will welcome more studies of this kind from Dr. Boak's pen.

THE UNIVERSITY OF ILLINOIS.

W. A. OLDFATHER.

### THE SPIRIT OF ANCIENT SACRIFICE

IN THE CLASSICAL WEEKLY 8.144 Dr. Kent told a humorous story apropos of the feeling that prompted offerings to the dead. An incident in the girlhood of Jane Addams makes equally realistic the spirit of ancient sacrifice. In *Twenty Years at Hull-House*, 16-17, she writes:

We erected an altar beside the stream, to which for several years we brought all the snakes we killed during our excursions, no matter how long the toilsome journey which we had to make with a limp snake dangling between two sticks. I remember rather vaguely the ceremonial performed upon this altar one autumn day, when we brought as further tribute one out of every hundred of the black walnuts which we had gathered, and then poured over the whole a pitcher full of cider, fresh from the cider mill on the barn floor. I think we had also burned a favorite book or two upon this pyre of stones. The entire affair carried on with such solemnity was probably the result of one of those imperative impulses under whose compulsion children seek a ceremonial which shall express their sense of identification with man's primitive life and their familiar kinship with the remotest past.

NORTHWESTERN UNIVERSITY, EUGENE S. MCCARTNEY.  
Evanston, Ill.